ROSEMARY & BAYES:

OR,

ANIMADVERSIONS

Upon A

TREATISE

Called, The

Rehearsall Transprosed.

(by Andrew Marvell)

In a Letter to a Friend in the Countrey.

Seneca *in sap. non cad.*

Ut quisque contemptissimus est, & maxime lubrica, ita solutissima linguæ est.

London, Printed for *Jonathan Edwin*, at the Three Roses in *Ludgate-street*, 1672.

To the READER.

THis Letter was *written* in haſte *unto a Member of Parliament, in the Countrey; And with what* Familiarity *and* Freedom *it was at* firſt written, *with the* ſame *is it publiſhed. The* In-artificial *and* Private Divertiſement *of* one Friend *being exhibited unto the* Generality, *with the* like Preſumption.

Tr. R. S 932 R

HONOURED SIR,

I Do not wonder that you so little understand the *Rehearsal Transpros'd*; I believe the *Author* himself never did: You had done better to have writ unto some of the *Virtuosi* for a *Key* unto it; since *none* are so forward to *suggest impossibilities*, or so *great undertakers* for the *sense* of a Man *they never read or understood*, be it *Aristotle* or the *present Writer*. The *Rehearsal, as it was Acted at the* THEATRE ROYALL, will rather *perswade*, than *inform* your understanding: For, although here are some passages REHEARSED out of the Books of the *Author of Ecclesiastical Policy*; yet I do not comprehend, *How they are Transprosed*: They being *Originally* Prose. In the *Comedy*, which I now send *you*, one *Bayes* is represented as having certain *Drama Communia*

299529

places; It being (as 'tis said) his *Method* to pilfer from *other Men*; and *If they write in Prose*, He doth *Transverse them*; *If they write in Verse*, He *doth* TRANS-PROSE THEM, or expresse the *sense* of their *Poesie* in *Prose*. If *you* will now examine this *New Book*, it will appear like a *Mountebank's Ball*, or a project of the R. S. Wherein *nothing doth answer our Expectation*. It cannot be said that the *Author of the Ecclesiastical Policy* did *Rehearse*, or *Transprose* any *considerable* part of *His writings*; (I except wherein He violates the *Act of* UTTER OBLIVION) for *No Author* (that is fit to be mentioned) did ever hold His *Principal Tenets*: They contradict the *Fathers*, & the *Authentick Declaration* of *Our Church* concerning the *Supremacy* of *Emperours* and *Kings*: Neither is there *any power* vested in *our King*, the which may not descend unto a *Woman*. Now it would seem strange that any *Woman* should confer *Ecclesiastical Orders*, or *administer the Sacrament of the* LORDS SUPPER (*Baptisme* 'tis thought may be administred by a *Sage Feme*) in *our Church*; And, notwithstanding what is said that the *first Christian Emperours* new *PONTIFICES MAXIMI* (which perhaps *is not true*, as *Pacidius*,

Roy. Soc.

or, rather *Gothefredus* will teach *you*) yet the *Greek Church* hath a *Canon*, that *it shall be lawfull for no LAY-MAN, but the EMPEROR to enter within the Rails which inclose the Communion-Table.* Whosoever understands any thing of *Antiquity* cannot say that any thing that *contradicts this*, is *TRANS-PROSED* thence; and if *you* will ask *Fleta* what power *our Kings* had *antecedently* unto the Rule of *Henry* VIII. He had no more than *totam laicalem potestatem*, a *Large power*: And albeit *Our Law* doth esteem *Him* to *some Purposes* a *MIXT PERSON*, yet to extend *that saying* unto it's *utmost latitude*, is to contradict *Our Canons*. If we look into *ancient Governments* (the *formula* of *Regnante Christo*, were there nothing else, would justifie what I say, *as to the Christians*; and the *Rex Sacrorum*, and *Pontificate*, as to *Rome*) there is no such *Connexion* betwixt the *CROWN* and *MITRE*, that *Ecclesiastical* and *Civill power* should be *INSEPARABLE*. These, and many *other Errours*, if they have not been taken notice of, the *Author of the Ecclesiastical Polity* may be reputed happy *through the Ignorance of HIS ADVERSARIES*: But, if what *He writ* is not

Concil. 6. in Trullo Canon 69. cum notis Zonar.

TRANS-

299529

TRANS-PROSED, you will demand, *Who it is that is the* TRANS-PROSER? I learned it long ago from the famed *Stagirite*, that *'tis more easie to propose Questions then to solve them*; and if *you* peruse the *REHEARSAL*, you will find none (or few) of *those Verses* turned into *Prose*, by our *late writer*. I am certain these are not:

Pag. 62. *Before a full pot of Ale you can swallow,*
Was here with a whoop, and there with a
(hollow

Pag. 170. Nor the Dialogue betwixt *Thunder* and *Lightning*, viz. *I am loud Thunder. Brisk Lightning I. I strike men down. I fire the Town.— Look to't; We'll do't.* Since *these* and *other passages* are not TRANS-PROSED; I do not know how to *justify* the TITLE-PAGE of this *new Book*: Mr. *Thomas Dring* at the *White Lyon* next *Chancery-lane* end in *Fleet-street*, hath indeed some reason to gratifie *the Author*, who hath effectually *obliged him* to the prejudice of *his own reputation*. For *conversation-sake*, I will imagine *you* to object, that BAYES (not the word *junior*) is TRANS-PROSED: If I did not *suppose* this for *conversation-sake* only, I should provoke

provoke you *unpardonably* for *one word*, or *name*, is neither *Trans-prosed*, nor *Trans-versed*, if it consist of *no more Syllables*. But why must the *Author of the Ecclesiastical Policy*, be called BAYES *Junior*? He was no *Roman Emperour*, or *Victorious Consul*, with his *Literæ Laureatæ*. It doth not appear that *He* was a POET, or writ any PLAYES. What is it then that entitles *Him* unto these LAURELS? If I should grant that, *His discourses* are *indiscreet*, *incoherent*, stuffed with *falsities* and *impertinencies*, doth it thence follow that *He is a* POETASTER? If BAYES *Junior* be descended from BAYES *Senior*; 'tis by an *Equivocal Generation*, as *good Timber* may by *corruption* produce *Worms*, or *Vermin*; and should I inlarge my self never so much in commendation of the REHEARSAL, the REHEARSAL TRANS-PROSED would derive no advantage thence.

But I pass from the *Title page*, as from an *evil Portal* or *Frontis-piece*, (which yields nothing of *delight*, though somewhat of *ill Omen*) to examine the *Treatise* it self; There are in it *several Periods*, which shew the *Author* to have had some *Intervals* of SENSE and WIT; and such *you* may find in the *Harrangues* of *Enthusiasts*, and *Mad-*

men,

men, though the *speakers* do not apprehend the things; Or, to deal more civilly with the *Author*. I do not find that *His understanding is proportionate unto his confidence.*

It is not *manifest* unto me, by the *Sarracenical Histories*; nay, I am *morally certain of the contrary*, that *Mahomet* had not *two Companions*, which clubb'd with *Him*, in making the *Alcoran*, yet *our Author* avows it.

Pag. 44.

The Parable of the *Bramble*, speaking (if we allow *that* the rest may be easily *granted*, or *extorted*) hath a *Precedent* in *Scripture*; and though the *Author of the Ecclesiastical policy*, do explode the use of *fulsome Metaphors*, and *Scriptural Allegories*; yet *this Rehearser* seems of *another opinion*, and perhaps may acquiesce in these *inferiour Examples* of *Æsop*, *Lœman*, &c. However if BAYES *Senior* be so *ridiculous* as the *Rehearsal* represents *him*. We may indulge BAYES *Junior*, without incongruity.

Pag. 50.

But this *Rehearser* doth spend all *his wit* upon the Censure of *this Parable*. He reserves *extraordinary flashes* thereof, for the subsequent discourse about the *Scituation* of *Geneva* upon the Lake *Leman*. I do except against *his Raillery*, by saying that the *Ecclesi-*

P. 51, &c.

astical

astical Politicus writ in *England*, from which the *whole Lake* lieth *South-wards*. But I might complain of the *Geography* of this *railer*, for either occasion to be exceeding pleasant, or the *vigour of his phansie* transported him into an *Errour*, which every one may *see* in the large *Atlas*. The *Lake* doth not lye due *East* and *West*, but bending it self *North-wards*, and then turning somewhat *Westwards*, doth form an *Halfe-moon*, and he *spoke without his Compass* who observed this *Lake* to the *East* and *West*: But suppose this were true, yet would it not be false to say *Geneva* seated on the *South-side*: for all *that side* is the *South-side*, as the opposite to the *North*: neither is *Geneva* seated exactly at the *end*, in the *Lake*, but upon the *Southern terra firma*: And it seems strange, that the *Assigns of John Calvin* and *Theodore Beza*, should be so unacquainted with the place of *their residence*. If any concluded that *Geneva* had sold Mr. *Bayes* a *Bargain*; as the *Moon* served the *Sun* in the *Rehearsal*, they shewed their want of *judgment*, and as little of *Memory*: for the *Moon* sells the *Bargain* unto the *Earth*, and not unto the *Sun*. *Orbis, O Orbis!*

Lucus fortuna sit spectes, ad Lunatam accedit, Beaen.

If the *Author of the Ecclesiastical Policy* deserve the name of *Bayes*, though no *Epick* or *Drama-*

 tick

tick Poet; we ought not to deny some such like *denomination* unto the modern *Rehearser*, who would seem to act the *Comedian*, and represents us *six* of Mr. *Bayes* his *Playes* (as *He* calls *them*) and instead of *Plots*, we must expect nothing but *Aphorismes* or *Hypotheses*. What? *Aphorismes*, and *Hypotheses* of *Playes*? This Language would better become an *Astronomical*, or *Philosophical* Treatise, than a *Comedy*. Well, I see the *Rehearser* will not deserve the *Bayes*; I will therefore term him *Rosemary*, and then the whole Contest will be brought to this summary, that there are *two persons* in the world that trade much in *Rosemary* and *Bayes*. But *Rosemary*! though *you* would have acted the part of *Gideon*, upon this *Politicion* of *Succoth*, and *slawed* him away with *Briars*, for his *Parable* of the *Bramble*, and misplacing of *Genewa*: Have not you placed your Scene ill, where you represent *Bayes*, as *Chaplain* in a *Noble-mans House*, and *directing his reverence towards the Gentle-womens Pew*? whereas if we understand any thing of this *Noble-man*, no *Women* resort unto *his Chappel*, or *Table*.

P. 134.

Pa. 105.

Pag. 65.

Though I am not of their *opinion*, who imagine, that the *Priesthood* is really consolidated with the *Regal-power* in *England*: yet if Mr.

Rosemary had assisted at the *Coronation*, he might have seen his Majesty vested in *Sacerdotal habiliments*, and *thereby* have satisfied his *curiosity*, which is now very impatient to see how the *Pontifical stole* would become *our King*. Pag. 111.

Dalmatic (diaconal)

Mr. *Bayes* is charged to recommend unto the civil Magistrate *persecution*; And that so fiercely, that *Julian* whom Mr. *Rosemary* thinks to have been first a *Reader*, and then to have *Held-forth* in the *Christian* Churches, before he turned *Apostate*, and then *Persecutor*, could not have outdone him in *Irony*, or *Cruelty*. I confess that *Julian* had some right to the *Bayes*, as a *victorious Emperour*: But if I have the *True Character* here of Mr. *Bayes*, there is not any resemblance betwixt Him and *Julian*. If *Julian* were a *Reader* in the *ancient Church*, it doth not thence follow, that he did ever *Hold-forth*: except those *two expressions* be *equipollent*. And as for *cruelty* the Reign of *Julian* is not infamous for *that*. He gave an *universal indulgence*, re-called the *exil'd Orthodox*, protected the *Christian Churches*, and severely forbid that *Christians* should be enforced to *Paganism*. Where now doth lie the *resemblance* betwixt *Julian*, and Mr. *Bayes*? I do not comprehend the *Hypotheses* of this *Drama*. Pag. 125.

I am

I am no lesse dis-satisfied with his Allegations out of Mr. *Hales's* Treatise of *Schisme*. He was a *learned man*, but towards his latter end so much suspected for *Socinianisme*, that 'tis ill done to reckon of *him* as one of *that Church* of *England*; especially since *that tract* was never *allowed* of, or approved by the *English Church*, as *Hookers's policy* hath been.

I should exceed the bounds of a private Letter, should I render you an account of every *failour* whereunto *hast, prejudice, or ignorance betrayed* Mr. *Rosemary*: He will not approve of *Truths*, if uttered by the *Ecclesiastical Politicians*, whereof this instance will convince you.

'The *Eccles. Pol.* said that *Our blessed Saviour did in that action* (of scourging the *Buyers* 'and *Sellers* in the Temple) *take upon him the* 'Person *and priviledge of a Jewish Zealot*. Mr. 'Rosemary subjoyns. Take upon him the *person*, that is, *personam induere*. And what part 'did He *play*? Of a *Jewish Zealot*.

'The *Second person* 'of the *Trinity* (may I repeat these things with-'out offence?) to take upon *Him* the *person* 'of a *notorious Rogue and Cut-throat*! 'This seemed to proceed from too slight an Apprehension and Knowledge of the duty we owe unto *Our Saviour*.

I am willing to believe that Mr. *Rosemary* did write this out of an *hearty zeal* for the honour of our blessed *Saviour*; but yet his *zeal is not according to knowledge*: Others may think that He intended to *scourge Bayes*, and cast *Him out of the Temple*, allotting unto *Him* for *changing* thus *of our Saviour* the same *doom* whereunto those were *sentenced* who *changed money* there. If he were not more excellent at *Raillery*, then *Criticisms*, I assure him that his Reputation would immediately decline. To *take upon him the person*, that is, *personam induere*. He might also have taken notice that *personam induere* doth also signifie to put on a *perruke* and *Visor-mask*; and have with *abomination* declaimed against *Bayes*, for introducing the *Second person in the Trinity* acting a modern *Mascarade* in the *Temple*. But He is content the *imputation* shall not extend so far: But could you imagine it to be other than the dictate of extream *malice*, thus to argue? *He took upon him the person*; that is, *personam induere*; and that to *act a part in a Play*. Is this the *Rehearsal transpros'd*? Or rather an *innocent expression* invidiously misconstrued! In the *Garden*, upon his resurrection; in the *Journey* unto *Emaus*, would not any man say that the *Second person of the Trinity*

did

did take upon him the *person* of a *Gardiner* and *Traveller*? And when He *made as if he would go farther*; Oh! to what exceptions would *Zeal* and *Animosity* have transported *Rosemary*; had but the *Original Greek* been *Transprosed*, or *literally* translated by Mr. *Bayes*! But *Rosemary* thinks, though this expression of *taking upon him the person*, be it of a *Reconciler* and *Mediator*, or *Judge*, (or *persons* when attributed unto the *Trinity*) may not be perhaps *culpable* enough in the judgment of others; and therefore the case must be aggravated with *playing a part*. Truely the words of *playing the part*, are too *light*, and unbecoming: *Ay I gad they are*; And

If that design appears,
I'le lug Bayes *by the ears,*
Until I make 'em crack.

But Sir, Mr. *Bayes* sayes *no such thing*: this is a *Flower* of *Rosemary*. 'Tis *personam induere very ill transprosed*. None would have *scrupled* at the expression, had it been rendered, *to act the part*, or *take upon him the person*: And perhaps by *this time* the *Non-Conformists* will not *scruple* at the *phrase* of *playing the part*, since they have bought up so mightily the Original

Re-

Lobserfel, and find so great advantage by transprosing it. Well, if Mr. *Rosemary* may *say without offence*, that *Christ did take upon him the person*; yet *He cannot*, He doubts, say *He took upon him the person of a Jewish Zealot*, that is, *of a* NOTORIOUS ROGUE & CUT-THROAT. I do concur with Mr. *Rosemary* in the latter clause, that *none ought to say, That Christ took upon him the person of a* NOTORIOUS ROGUE & CUT-THROAT. Oh Mr. *Bayes*, Mr. *Bayes*.

Villain, what Monster did corrupt thy mind,
T'attaeque the Noblest Soul of humane kind?
Tell me who set thee on?

Sir, I have examin'd him strictly, but no torture of the Rack produceth this to be his sense. He saith that a *Jewish Zealot* hath a great resemblance unto Prince *Prettyman*.

What Oracle this darkness can evince?
Sometimes a Fisher's son, sometimes a Prince?
It is a secret, great as is the World,
In which, I, like the soul, am toss'd & hurl'd.
The blackest Ink of fate, sure was my Fate,
And when she writ my Name, she made a blot.

After all this *blustering* in *Verse*, and in *Prose* be pleased Sir to understand that *Rosemary* knows not the nature of a true *Jewish Zealot*. He had read, or heard some body tell out of

Josephus

Josephus his History of the destruction of *Jerusalem*, that there were a sort of *Zealots*, who out of a vehement and indiscreet concern for the *Mosaical Law*, begot great tumults, occasion'd much blood-shed, and were the *principal cause* of the ruine of that *State*. To compare *Christ* with *one of these*, this seemed *uncouth* and *intolerable* in a *Christian*. But, behold there were another sort of *Zealots* permitted by God in the *Jewish Common-wealth*, who might *destroy their friends*, *kill even their sons*, if guilty of *Idolatry*: such was *Phineas*, such was *Matthias*: and in cases of great enormities & violations of the *Mosaical* Law, the actings of *Zealots* for Reformation, were approved as *Heroical*, and exempt from *judiciary censures* or *penalties*. Any man, of *ordinary sense*, will imagine that *our Saviour* did (since he was not *questioned* for the fact, nor *opposed* in it) assume the person of such a *Zealot*, and was secured by the *Law for Zealots*: for *it behoved him to fulfill all Righteousness*, at least *He came not to destroy the Law*. And the Text alludes unto *this case*, alledging this passage thereupon. *The Zeal of thy house hath eaten me up.* Howsoever, Mr. *Selden* authenticates the *Ecclesiastical History*; neither is there any *just offence* in the expression.

Selden *de jure natur. Heb. l. 4. c. 4, 5.*

But

But Mortals that hear,
How are Tilt and Carrier,
With wonder will fear
The event of such things as shall never appear.

Behold the *passage* whereat Mr. *Rosemary* was so much offended: *I* should have thought the *first Expressions* of Mr. *Bayes*, whereto this *part* of the *Zealot* related, were the less supportable, *viz. That Christ being not only in an hot fit of Zeal, but in a seeming fury, and transport of Passion,* did overthrow the Tables, *&c.* But Mr. *Rosemary* hath other Sentiments, and esteems this to be the *more petulant speech*: But however that *I* do think *somewhat ill* of *these words*; yet *I* know that in the *Psalms*, and *old Prophets*, there are passages which might as easily be carped at by a *malevolent Pen*, especially if one consult the *Original Hebrew Text*. And *Buchanan* in his version of the *Psalms*, doth so express himself concerning *God Almighty*, that we may tolerate *the like* in reference unto the *second person* of the *Trinity*. Buchanan Ps. 2.

Pag. 324.

Tum justa accensus miseros affabiturira,
Et per furorem cæsa consilia suum
Turbabit ——————

And elsewhere

Dum sævientis flagrat in cursu furor,
Exigere pœnas abstine.

It may be you will reply, That the *Eccleſiaſtical Hiſtorian* can claim *no benefit* for his defence by any *Scripture expreſſions*: He, and the *Author of the Friendly Debate*, are *incapable of the priviledge of the Clergy*, and I believe they would ſooner quit *their Profeſſions* (if they might hold the *Emoluments*) then it ſhould be ſaid of either of them *Legit ut Clericus*: they would ſooner loſe *their droves*, then preſerve them by a *fulſome, Metaphorical, Allegorical Pſalm of mercy*: except *they* be permitted to reader *the Moral* thereof, and having *read* as *Clerks*, to expound *according to themſelves*. It is not to be wondered at if ſuch as I are at a loſs, and know not what the *Religion* is now of the *Church of England*. Were Biſhop *Whitgift* and *Jewel*, *Whitaker* and *Perkins* alive now, *they* would be accounted *Fanaticks*, *Heretick* and *Brambles*: And a *new part* of the *Friendly Debate* would evince *them* to be the moſt *ridiculous, canting Preachers* that ever were. I believe *they* may eſteem Biſhop *Latimer* a fool, in that he ſuffered for his *Religion*: I am ſure *they* would have thought *him* ſo for *His Preaching*. It was a wiſh of St. *Austin*, that *He* had but ſeen *Chriſt in the Fleſh, and heard St. Paul Preach*; But I ſee now that the *Father* was a *Simpleton*, who delighted in *canting expreſſions*, *Scriptural alluſions*, and *inſignificant Phraſes*. The Apoſtle *Paul*, and

the

the Bishop of *Hippo*, were the *Eastern* and *Southern Brambles*, whence that *prodigious*, *indefatigable*, *praising*, *preaching*, *scratching*, *biting Bramble* upon the Lake of *Leman* had its *Original*. There is *Magick*, they say, in a *Bramble*, both *ends* whereof do grow, and *strange effects* are said to be wrought thereby; this *Geneva-Bramble* was *rooted* on both sides of the *Lake*: and besides its *Agents* it produced *Nettles*, which *sting* even the *Ecclesiasticks of this Age*, though many take them to be *dead Nettles*, or *Archangel*. They that *pisse upon them*, prove exceeding *peevish* for a long time after: they *rest evilly* thereupon, and are perplexed with *vexatious dreams*, so as that they disquiet their *Neighbours*. I could wish *they* would not disturb the *Visinage* with declamations against Mr. *Calvin*. When I was a *Stripling*, I heard him oftentimes cited in the *Pulpit*, by *Men* (as *those times* were) and they were, as I heard, of the Church of *England*, very *pious* and *Learned* (and had *read him*) and they always added the *Elogy* of *Judicious*, when they named Mr. *Calvin*. I have seen *Testimonies* of an intimate *Correspondence* and *Communion* betwixt the *Forreign Protestants* and those of the *English Church*, and our *Embassadors* had a *Few* in the Church at *Charenton*, frequenting that *Church*, and receiving the *Communion* there; as other *Royalists*, *exiles*, did

= nettle in N.E.D.

 in

in other places. But now I see those people were all in the Briars, and like Truant Children forsook their School, to go *mitching after Black-berries*, upon which Fruit whosoever feeds much, He will be apt *to break out into the Itch* (and must be *clawed* by the *Ecclesiastical Historian*) or some other *cutaneous pustules*, for which the *Pilgrims-salve* will be necessary; the which is to be had *near* the *Stage* of *John Punteus* in *Covent-garden*.

I will not detain *you* any longer; I heartily wish that *neither* the *Ecclesiastical Historian*, nor the *Trans-praiser* had writ; and that there were a *prohibition* against *Rosemary* and *Bayes*, 'tis an *Age of Children*, and such an *Edict* would be acceptable amongst those. As to the *Church of England* few of them approved the Style of Mr. *Bayes* and fewer his *Doctrines*: He was in the *Pulpit* declaimed against as the *young Leviathan*: And upon diligent enquiry, I do not see any reason why Mr. *Rosemary* should make so many *sallies* against the whole *Clergy*, that were *innocent* and *un-concerned*: Thus he insinuates a *seisure* of *Church-revenues*; and represents the Divines indefinitely as *implacable* persons, and *incendiaries*: It is most evident, that the *civil peace* (if not our common *salvation*) doth depend upon a *Reverence unto* the *Clergy*: and they are in times of Peace the great

support

support of Government: whilst their dictates are *regarded awfully*, the *people* are *tractable*, and the *Prince* may with *ease* manage *them*: but when they become *contemptible*, and are *mediated*, then *standing Armies*, *Arbitrary power*, and *such like contrivances* must secure the *Peace* and *Monarchy*. It is more safe and consonant to *old prudence*, to exact that the *Priests of all Religions* shall be *equally reverenced*, then that *none* should be. I cannot allow *his* discourse concerning the *original of the Wars*: There was such a *conjunction of causes* which produced those dire effects, that 'tis a *fallacie* to assign *one efficient* thereof. If I were to deduce its origine, I should fix upon the two books, *Ignoramus*, and *Selden of Tythes*, as the *occasion* thereof: besides which, there were some that wanted *white staves*, some that were *disappointed in their Amours*, some that were *made* Cuckolds, some that envied the *splendour* and *magnificence* of others, which they themselves could *not*, or *would not* imitate. These (and such like accidents) were the *true occasions*, the rest were only *coincident*, or *pretences* assumed, whilst the *restless*, *ambitious* and *malicious Spirits*, abused the *well-meaning Patriots*, and *Zealots*. I have heard it related from the mouth of *Monsieur du Plessis*, that the Civil Wars of *France*,

the

the *Catholick League*, and the confederation of *Henry* the *third*, with the K. of *Navarre*, had this *private Original*, that the Duke of *Guise* cheated *him* that was afterwards Duke of *Espernon* of a *Masse*. And let men *declare* what they will, be it *Religion*, or *liberties* and *Priviledges*, I am resolved to remain disengaged in the quarrel; and imagine only that there is an *Amen* in the bottom, or that *some men* would deprive others of their *places* and *estates*, or that the *Lawyers* (finding themselves too *numerous*, *odious*, *burthensome*, and *disrespected* by the people) would indear themselves to the *Nation*, and make work for *their profession* by seeming *Asserters* of the *Laws*, *Rights* and freedom of the *Subject*. The business of the *Minister in Chancery* portends worse things than the *Conjunction* of *Saturn* and *Mars*; and for any *Chancellor* to prevent 10000 *Lawsuits* in one *Honourable Action*, is a sufficient ground for *everlasting quarrels* & *animosities*. Me-thinks I already hear the complaints that Dame *Cliffobal* in *Northumb.* hath suffered by the *Rats* in her *Dairy*, & that the intruding *Mice* have forced unto themselves *Nests* in two or three of her *Cheeses*; which *damnage* though it be not much considerable to *Her*, or the *Nation*; yet the *Example*, the *Example*, the *property* of the *Subject*, *Meum* & *Tuum* is universally endangered; and

it

it behooves *Cheshire* and *Suffolk* to look unto themselves. Such *misgivings* as those did more mischief in 1636. then *Sibthorp's* Sermon. In the days of Queen *Elizabeth*, was not there a *Loan*? Was not *Parliaments* stopped in the Power for debating of such *State affairs* in the House of *Commons*, as the *Queen* did not refer to their *consideration*? Were not the *Non-conformists* persecuted, and some *put to death*? Why was not the *Nation* then so *jealous* and *fearful* of their *Liberties*, as to appear *generally discontented*? It is most true there was so *small a number of Lawyers* that they had all *sufficient employment*, and their *interest* in the Nation was not *great*; nor was the *Press* employed about *Books of Reports*: But I do not attribute it unto *that cause*; I rather think the *People* were then *wiser* then to think that *one Action* or *two* in the *Queen*, though they did (as *John Goodwin* said of some actions in K. *David*, and *Solomon*) *smell rankly of Prerogative and Arbitrary power*, yet did not *they* presage a total subversion of the *Laws* and *Liberties of the People*. That such an *alteration of Government* is not the work of *every Prince* or *Age*; the *fierce*, *proud*, and *ambitious* may attempt it: but not the *popular*, *cautelous*, and *subtle*: Such a design is accompanied with so much hazard, that it must have *powerful*

powerful Arguments to perſwade me *that any King* goes about it; and if *He* have *potent neighbours*, or be involved in Wars, or in *danger of any*, there is not any *ſuggeſtion* ſhall ever be powerful enough to convince me that he will purſue *ſuch projects*. You ſee I retain the ſentiments of the Age of old *Elſibeth*; and if the *Eccleſiaſtical Politician* will not permit us to admire the *Wit*, let us admire the *wiſdom*, and retain the *Religion* of thoſe times: As to the *former*, perhaps *He* will joyn with *Us*; as to the *latter*, I conceive it is *uncontroulably* ſettled by *Law*, and ſhould we once go about to *alter it*, 'tis doubtful *when* and *what* the *Parliament & Convocation* will agree unto; or the *Non-Conformiſts* acquieſce in: 'Tis not in the power of the Church to comply *with all*: 'tis not *Wiſdom* to oblige *one party* to the diſcontent *of the reſt*, eſpecially the *Royalliſts* being of *that number*; and 'tis an *hundred to one* but if the *Preſbyterians* ('tis thoſe for vvhich *Roſemary* muſt *ſeem* to plead) be indulged in point of *Ceremonies*, a few of the *Miniſters* may acquieſce in *Epiſcopacy*, but the *party* vvill not: And then vvhat *prudence* is it to *unſettle the preſent ſtate of affairs*, to diſcontent the *Loyal & Generous Cavaliers*, and yet to gain (if that) a few *Preſbyterians* good *Benefices*?

But Your long experience in the *Parliament*, and publick affairs, renders this diſcourſe unneceſſary. I am,

Sir, *Your moſt devoted Servant*.